1: Metraux E-5 (1934-1935) 1940
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142 144 These distributions fall within Polynesian limits; in fact, the Easter Islanders appear to be fairer than many characteristically Polynesian groups:

	Unexposed Skin Color		Exposed Skin Color	
	Range	Mode	Range	Mode
Easter Island	11-22	14	16-25	21
Mangareva	11-17	14 and 17	14-25	16 and 22
Tuamotus	10-24	17	15-25	22
Society Islands	10-22	16	14-24	16
Marquesas	12-22	14	14-22	16

Similarly the hair form of the Easter Islanders shows no evidence of Melanesian influence; indeed, the following figures reveal that the Easter Islanders have a higher percentage of straight hair than is generally true of other eastern Polynesian groups.

	Hair Form				
	Straight	Low Waves	Deep Waves	Curly	Frizzly
Easter Island	54.55%	4.55%	22.73%	18.18%	
Mangareva	47.62	19.05	9.52	23.81	
Tuamotus	32.14	31.63	23.47	10.71	2.04%
Society Islands	26.98	26.98	26.98	19.05	
Marquesas	21.69	26.51	28.92	22.89	

Similarly, in other traits which Melanesian admixture might be expected to modify, such as relative width of the nose, facial projection and thickness of lip, the distributions among the Easter Islanders offer no support for the Melanesian hypothesis.

Finally I should like to add that blood groupings, as yet unpublished, which were determined for the Easter Islanders not only corroborate the purity of our series but also confirm its relationship with Polynesia rather than Melanesia. Groups B and AB are lacking, thus agreeing with the Mangarevans and Tuamotuans.

The anthropometric evidence which I have been able to gather points unequivocally to the Polynesian origin of the Easter Islanders. The closest approximation appears to be with Mangareva, although there is some reason to believe that the Easter Islanders form part of an early, marginal population whose influence may still be seen in the physical traits of the Maori, the Marquesans, some Tuamotuans, as well as the Mangarevans.

LANGUAGE

197 114 Easter Islanders were recognized as Polynesians almost as soon as they boarded Cook's ship. The few words they uttered made it clear that their language was closely related to Tahitian. The lists of words recorded by Cook (53, vol. 2, p. 364) and by J. R. Forster (84, p. 284) entirely confirm this first impression, and there has never been any doubt that the Easter Island language belongs entirely to the Polynesian group. Some of the Easter

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Island words published by Cook are transcribed as their Tahitian equivalents, and the differences between the two dialects have been disregarded. Forster's vocabulary is more accurate. Four years before Cook, one of Gonzalez's lieutenants collected 98 words (188, pp. 23-33), most of which can be identified easily. However, the ten first numerals have no equivalent in the modern or any other Polynesian dialect. They probably have a meaning entirely different from that assumed by the recorder of the vocabulary and cannot be considered the remnant of another language (189; 154).

An extensive dictionary (191) was compiled by Father Roussel during the years he spent on Easter Island and published after his death by Father Alazard. Though many errors resulted from lack of the author's revision, his vocabulary in general is accurate and complete. I checked it with several natives and found only a small percentage of mistakes. The most serious criticism to be made of this dictionary is that it includes words and expressions entirely foreign to the native mentality. The original meanings of the words have been distorted and new combinations coined. Extensive linguistic material was obtained by Jaussen when he wrote, under Metoro's dictation, the texts of the tablets. (See 112 and 105.)

A short vocabulary of Easter Island was taken by Geiseler (87, pp. 45-46), probably with the help of Salmon. In this list the length of the vowels and the accentuation are carefully indicated. Thomson's texts and vocabulary (215, pp. 546-552), probably recorded for him by Salmon, form one of the most valuable contributions to the island's linguistics. Unfortunately this material has been disfigured in the copy and printed with so many typographical errors that its value is greatly impaired. With the help of intelligent natives I tried to restore these texts to their original form, but with only partial success. A manuscript by Alexander de Witt, stored in the Bishop Museum library, contains some of Thomson's texts and his vocabulary, copied from the original papers. Here the spellings are more accurate than those in the printed version. Cooke's (54) list of words, received from Salmon, is fairly correct in its spelling.

Mrs. Routledge has probably transcribed native texts but they have not yet been published. Martinez (151) and Bienvenido de Estella (80, pp. 74-132) have both published extensive vocabularies in Chile, but both teem with errors. Some short native songs were included in an article by Knoche (118), but again the phonetics is poor and the understanding of the language deficient. A Chilean officer, Vives Solar (223), has published a textbook in the native language for Easter Island children. He has tried to adapt Chilean elementary school books for this purpose, and his translations do not give a true idea of the language as used by the natives.

The native language as it is spoken today is found in folklore texts recorded by our expedition. The phonetics is extremely simple; there is no

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from French and adjusted to Polynesian phonetics, but some words are derived from English (51, pp. 31-32). Now Spanish is becoming more common, and, since the founding of a school at Hanga-roa by the Chilean government, its use will undoubtedly increase. Most natives are receptive to foreign languages. It is almost inevitable that the Easter Island language will disappear entirely.

By extensive comparisons of vocabularies, Churchill (51) has attempted to determine the exact position of the Easter Island language in relation to the rest of Polynesia, principally to the southeastern division. The statistical method of Churchill is not convincing, but his results are worth mentioning:

> Of the eastern Polynesian languages Churchill found the Tuamotuan dialect to be the most closely related to that of Easter Island. His Tuamotuan material is so incomplete that the affinity of the two languages must be investigated in the light of new evidence. In the vocabularies of Mangareva which were at his disposal, Churchill (51, p. 162) discovered 651 vocables common to Mangareva and Easter Island languages. The dialects differ only in that the Mangarevan *h* has been replaced by the glottal stop. This creates an important phonetic difference between the two languages. The Easter Island dialect shows striking affinity with Maori.

The grammar of the Easter Island language is typically Polynesian and presents no striking individuality. No special gestures accompany speech. The motion of denial consists of throwing the head slightly backward and lifting the eyebrows.

NAMES OF EASTER ISLAND

Easter Island was named by Roggeveen for the day on which he discovered it—Easter Sunday, 1722. In 1770 the Spaniards under Gonzalez had called it San Carlos in honor of Carlos III, the king of Spain, but this name lasted no longer than the memory of the soon-forgotten expedition. At first the Spaniards christened it "Isla de Davis", believing that they had found the island sighted by the English buccaneer, Edward Davis. Captain Cook (53, vol. 1, p. 288) uses Davis's Land as a synonym for Easter Island.

Cook (53, vol. 1, p. 293) and his companions, in 1774, unsuccessfully attempted to discover the native name of Easter Island. The name Teapi was obtained by the Tahitian, Otiti, who understood a little of the native language. Tamariki was also given, but both of these may have been place names. The name Whyhu (Vaihu) was recorded by the reconnoitering party sent by Cook to the interior:

> On its way along the coast the expedition met a chief who was asked his name and whether he was the king of the island or of only one district. The gesture of the *ariki* was interpreted as embracing all the island, and as he uttered the word Vaihu and even made affirmative gestures when called "the *ariki* of Vaihu", the explorers were persuaded that they were speaking with the king of Easter Island. On J. R. Forster's authority (84, vol. 1, p. 589), Easter Island was called Vaihu, until this name was found to apply only to a cove on the south coast near which the interview with the chief took place.

4:Metraux E-5 (1934-1935) 1945
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do well for themselves by barter with the white sailors who visit the island, but the women cannot be so provided for. They complain bitterly of the difficulty they have in satisfying their coquettish taste. 439

For an anthropologist, the material on Easter Island is rather scant. The old culture has nearly gone. No Westerner ever saw it while it was still functioning. The data on the past, which can be gathered, are limited to statements or tales which a few people have heard from fathers or grandfathers. Nevertheless, I was surprised to find a relatively rich folklore, which helped me to understand many aspects of the ancient civilization. Both legends and anecdotes stress cannibalism, which seems to have haunted the imagination of the Easter Islanders before the arrival of Christianity. [266]

Those who expect to find in these traditions any evidence for the existence of a civilization previous to that of the Polynesians will be sadly disappointed. There is not a single feature of the Easter Island lore that does not point toward Polynesian origin. The language itself is pure Polynesian, and no words now in use hint of a legacy from any other linguistic stock. [197]

These are the main facts to bear in mind as we turn to the problem posed by the mysterious gigantic statues and the inscribed tablets. But before we go into it, we must first consider what is to be said of the theory that the island is a peak of a sunken continent, since upon this assumption the classic interpretation of its mysteries has for a long time rested. There is no scientific evidence that Easter Island is the wreckage of such a sunken continent—Lemuria or Atlantis. It is plainly a typical volcanic island of recent origin, formed by a series of eruptions originating on the floor of the ocean. Soundings have revealed a depth of 1,770 fathoms 20 miles from its coast. Moreover, when the island was settled by Polynesian migrants it does not seem to have been much more extensive than it is now. Its coasts are subjected to continual erosion from the waves, and it is true that during the last decades a few of the monuments which once stood on the top of a high cliff have been precipitated into the sea. But since the ancient sanctuaries were erected along the shore, if the erosion had been very great, all of them would have been washed away by now. There has also been a question about a great road which, it is said, ran to the shore of the island and continued under water, suggesting that the shore was once much farther out. The famous French writer, Pierre Loti, was, if I am not mistaken, the first to mention this "triumphal avenue," which he thought would lead to the heart of the mystery. On a simple statement of this traveling poet visions of submerged glory have been based, and many good minds have allowed their imaginations to follow the submarine road down to enchanted palaces. The truth is that no such road exists. What Loti took for

178 173 174 133 174

9: Forster T-5 (1774) 1777
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We could not perceive that they had any arms, which we immediately interpreted into a ſign of a peaceable diſpoſition. In a few minutes we ſaw them launch a canoe, in which two men came off towards us. They were along ſide in a ſhort time, having paddled very briſkly, and immediately called out for a rope, naming it by the ſame word as the Taheitians. We had no ſooner thrown them the rope, than they tied a great cluſter of ripe bananas to it, making ſigns for us to haul it up. The ſudden emotions of joy in every countenance, at the ſight of this fruit, are ſcarcely to be deſcribed; they can only be felt in their full extent by people in the ſame wretched ſituation with ourſelves at that time. At leaſt fifty perſons endeavoured to begin a converſation with the people in the canoe, who being addreſſed by ſo many at once, could not anſwer one of them. Captain Cook ſent for ſome ribbands, to which he tied ſome medals and beads, and lowered them down in return for their preſent. They ſeemed to admire them much, but haſtened aſhore with them immediately. In dropping aſtern, they faſtened a ſmall piece of cloth to a fiſhing line which we towed after us; it was immediately hauled up, and appeared to be made of the ſame bark as the Taheitian cloth, and coloured yellow. From a few words which they pronounced, we concluded their language to be a dialect of the Taheitian, which we had now found in both extremities of the South Sea. Their whole appearance

1774. MARCH.

175X 609 [287] 175X [197]

9: Forster T-5 (1774) 1777
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short. His ears were very long, almoſt hanging on his ſhoulders, and his legs punctured in compartments after a taſte which we had obſerved no where elſe. He had only a belt round his middle, from whence a kind of net-work deſcended before, too thin to conceal any thing from the ſight. A ſtring was tied about his neck, and a flat bone, ſomething ſhaped like a tongue, and about five inches long, was faſtened to it, and hung down on the breaſt. This, he told us, was a porpoiſe's bone (eevee toharra), expreſſing it exactly by the ſame words which a Taheitian would have made uſe of. To explain himſelf better, he alſo called it eevee-eeka, which we well underſtood to ſignify the bone of a fiſh *. He was no ſooner ſeated in the boat, than he complained of being cold by ſhivering, and making various geſtures of a very intelligible nature. Mr. Gilbert, the maſter, therefore gave him a jacket, and put a hat on his head, and in that dreſs he appeared upon deck. The captain and paſſengers preſented him with nails, medals, and ſtrings of beads, the laſt of which, he deſired to have tied round his head. At the beginning he ſhewed ſome marks of fear or diffidence, aſking whether we ſhould kill him as an enemy *(matte-toa?)* but upon being aſſured of good treatment and friendſhip on our part, he ſeemed perfectly ſecure and unconcerned, and talked of nothing but dancing

1774. March. 175 X [142 304] [291] [301]

175 X 197

* Eeya at Taheitee, and eeka at New Zeeland and the Friendly Iſles mean a fiſh.

9: Forster T-5 (1774) 1777
OY2 Easter Islanders OY2

1774. MARCH. (Breve). It was with ſome difficulty that we underſtood him at firſt; but having enquired for the names by which he diſtinguiſhed the parts of the body, we ſoon found them to be nearly the ſame with thoſe which are uſed in the Society Iſles. If we mentioned a word which he did not comprehend, he repeated it ſeveral times with a look which ſtrongly expreſſed his ignorance of it. As night approached, he ſaid he wanted to go to ſleep, and complained of cold. My father gave him a large Taheitee cloth of the thickeſt ſort, in which he wrapped himſelf, ſaying he found it comfortably warm. He was afterwards conducted into the maſter's cabin, where he lay down on a table, and ſlept very quietly the whole night. Mahine, who had already expreſſed his impatience to go on ſhore, was much pleaſed to find that the inhabitants ſpoke a language ſo ſimilar to his own, and attempted to converſe with our new viſitor ſeveral times, but was interrupted by the queſtions which many other perſons in the ſhip put to him.

Monday 16. We dragged our anchor during night, and drove off the bank, ſo that we were obliged to ſet ſail again, in order to recover our ſituation. Immediately after breakfaſt, captain Cook went aſhore with the native, whoſe name was Maroowahai, together with Mahine, my father, Dr. Sparrman, and myſelf, though my feet and legs were ſtill ſwelled exceſſively, and I was hardly able to walk. We found a ſnug cove for boats, among a number of rocks which ſheltered the

9: Forster T-5 (1774) 1777
OY2 Easter Islanders OY2

parted with a quantity of provisions to us, of which the cultivation must have cost them great pains and labour. The barren refractory soil of their island, the scarcity of domestic animals, and the want of boats and proper materials for fishing, all concur to render their means of subsistence extremely difficult and precarious. Yet the desire of possessing the new toys and curiosities which strangers bring among them, hurried them away, and prevented their reflecting on the urgency of their own most natural and unavoidable wants. In this, as in numberless other circumstances, they agree with the tribes who inhabit New Zeeland, the Friendly and the Society Islands, and who seem to have had one common origin with them. Their features are very similar, so that the general character may easily be distinguished. Their colour, a yellowish brown, most like the hue of the New Zeelanders; their art of puncturing, the use of the mulberry-bark for clothing, the predilection for red paint and red dresses, the shape and workmanship of their clubs, the mode of dressing their victuals, all form a strong resemblance to the natives of the islands above mentioned. We may add to these, the simplicity of their languages, that of Easter Island being a dialect which, in many respects, resembles that of New Zeeland, especially in the harshness of pronunciation and the use of gutturals, and yet, in other instances, partakes of that of Taheitee.

of

10: Cooke D-5 (1886) 1899
OY2 Easter Islanders OY2

Comparison of the Rapa-Nui names of thirteen common English terms with the corresponding words applied to them in the languages of other islands in the Pacific Ocean and Malay Archipelago and the Malayan Peninsula.

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English.	Rapa-Nui.	Rarotonga.	Saparua.	Ceram.	Amboyna.	South Celebes.	Malay.
Fish	Ika	Ika	Ian	Ikan	Iyan	Ikasi	Ikan.
Bird	Manu	Manu	Mano	Manok	Mano	Manu	Burong.
Eye	Mata	Mata	Mata	Mata	Mata	Mata	Mata.
Ear	Taringa	Taringa	Terena	Terina	Terina	Talinga	Telinga.
Hand	Rima	Rima	Rimah	Limamo	Rimak	Lima	Tangan.
Foot	Vae	Vai	Ai	Ai	Ai	Osi	Kaki.
Nail (finger)	Mai-kuku		Teri	Wuku	Kuku	Kuku	Kuku.
Tooth	Niho	Nio	Nio	Niso-mo	Niki	Nichi (ilgi)	(ilgi.
Fire	Ahi	A'i	Hao	Aif	Aou	Api	Api
Water	Vai	Vai	Wai	Wai	Weyr	Auer	Ayer.
Man	Tangata	Tangata	Tumata	Tumata	Malona	Tau	Orang laki laki.
Boat	Vaka	Vaka	Tala	Waha	Haka	Sakae	Prau.
Cocoanut	Niu	Niu	Muoiko	Nua	Nier	Nyoroh	Klapa.

14: Routledge E-5 (1914-1915) 1917
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than any other I know, to these figures, closer than any of the great stone images you get in the Caroline Islands and those of the central groups. It seems to me that at the time when the Malays were in their glory it must have been a stray ship that found its way there and took some of their ideas, including the art of cutting which they possessed at home, just as it was a stray ship that took the *Bounty* seamen to Pitcairn Island. There is great difficulty, of course, in all concerted movements in the Pacific; it could only be done with big ships and by sails. In the old days of which we have extraordinary accounts in the Indian poets, before the Arabs, and when the Malays commanded the Eastern seas with their great craft, you have, it seems to me, a possible solution of our stupendous difficulty; Sumatra, at all events, is the only place I know of where you have inscriptions written in characters which have a generic resemblance and fraternity with those that occur on these tablets and with these great statues. I quite agree with my friends on the right that neither of these features has anything whatever to do with the inscriptions and big stones in these islands. Nor do I think that the ancestors of the present indigenes had anything to do with the monuments. The Polynesians are very barren in artistic capacity; they are far below the Melanesians. Nor do the wooden figures with their curled beards and strange aspect suggest Polynesian source. Still less do the so-called gorgets which are inscribed with the same characters as the tablets, and have similar heads at the ends of the lunar points. They have a look very foreign to the Pacific. One word more. Like every other speaker I must emphasize the obligations these two delightful travellers have put us under, not only in Easter Island and Pitcairn Island, but in their fascinating book on Africa. I could say more about them if it were not so late.

Mrs. SCORESBY ROUTLEDGE: It seems certain, as has been said, that we must look to the West and not to the East for the original home of the Easter Islanders. The chances against any particular boat reaching so small and remote a spot must have been very great; the fact remains, however, that it has been achieved. A partial explanation, which has been suggested, is that a canoe or canoes were going from one island to another and were blown out of their course; this would account for the fact that there must have been sufficient provisions on board to sustain life for so long a voyage. According to native legend the place of destination was revealed to their ancestors in a dream. There is no doubt that the islanders are not of pure origin. They vary much in colour, from a sallow white to a fairly deep brown. They are quite conscious themselves of this variation, and in giving their genealogies were always prepared to state which of their relations were light and which were dark. The chief, Gnaara, to whom reference was made, was described as "quite white." The skulls brought back by the expedition, which have been kindly examined by Dr. Keith, bear out the same conclusion of a mixed race. Such mixture may, however, very possibly have taken place prior to the arrival on the island. The legend of a conflict between a people with "Long Ears" and a people with "Short Ears" is well established, but its origin is not easy to trace. The natives say that they are descended from the victorious "Short Ears," although we know, as has been said, both from themselves and from the early voyagers, that their ancestors were in the habit of enlarging the lobe in the same manner as is shown in the statues. No real account is forthcoming as to who were the people with "Long Ears." There is a possible explanation for the story, but I hesitate to put it forward here.

The language is apparently Polynesian. There is no written grammar and

14: Routledge E-5 (1914-1915) 1917
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only two or three slight vocabularies. I learnt enough before the end of our sojourn to converse fairly easily with the most intelligent of the younger men, and he assisted me in understanding the accounts and stories of the older people. Earlier work was done through French, Spanish, and a kind of pidgin English. A study of the comparative table of Polynesian tongues shows that words from many of the groups in the Southern Pacific appear in the language, but its exact classification is of course a question for experts.

The time and labour employed in making the images was probably not as great as would appear at first sight. The stone found at Rano Raraku is very easily cut, and with few exceptions all the statues are made from it. It is, as has been stated, possible to see how many men have worked at the same time on one statue. A rough calculation as to the amount of material to be removed and the rate at which the men could probably work gave the surprising result that a statue could be turned out in a fortnight. It is obvious that it is the existence of this easily quarried stone which gives us the statues of Easter Island. The moving of the images from the quarry to the terraces must on the contrary have been a most arduous work, requiring much labour. The platform which the *Mohican* reported as standing on a cliff without visible means of access was situated on the narrow edge which separates the crater of Rano Kao from the sea. It has now, according to the statements of the natives, fallen entirely and the statues lie on the beach below. Similar erosion is taking place all round the coast. Special inquiries were made from the natives about the clothed "idol" made of dried grass mentioned by the Spanish Expedition in 1770. The description was at once recognized by one of the older men as applying to a figure which used to be made in memory of a deceased woman or child. The large wooden figures, "Paina," were, it will be remembered, erected in honour of men only.

The PRESIDENT: We have had a full and most interesting discussion among experts. I am sure all you will ask me is that I should endorse in the amplest manner the thanks which have been accorded to Mrs. Routledge for the thorough and clear manner in which she has dealt with the result of her protracted labours in Easter Island. We must also congratulate Mr. and Mrs. Routledge on the fruits which have resulted from their great enterprise in building the ship which not only carried them safely half round the world, but ran backwards and forwards for 2000 miles from Easter Island to America as if the Pacific Ocean were the English Channel. I beg to tender to Mr. and Mrs. Routledge our best thanks for the pleasant evening we have had.

Note.—We have received from Mr. H. F. Stainton a letter dealing with several points of interest that arise out of Mrs. Routledge's paper. The discussion which followed that paper was unusually long, and we regret that we have not space for more in the present number. We hope to deal with Mr. Stainton's letter in June.—EDS. *G. J.*

15:Routledge E-5 (1914-1915) 1919
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There is the same story of the native powers of appropriating the goods of the strangers. Cook says that they were "as expert thieves as any we had yet met with," and Pérouse, whose own hat they stole while helping him down one of the image platforms, is particularly aggrieved at such conduct, considering that he has given them sheep, goats, pigs, and other valuable presents; peace was only kept between the crew and the natives by official compensation being given the seamen for their lost property. 648

Here, however, the resemblance of these accounts with that of Roggeveen ends. The descriptions which are given by these later expeditions of the state of the country, and its facilities as a port of call, are very different from those of the Dutchmen. The Spaniards speak of it as being uncultivated save for some small plots of ground. The Englishmen are the reverse of enthusiastic. Forster calls it a "poor land," and Cook says that "no nation need contend for the honour of the discovery of this island, as there can be few places which afford less convenience for shipping." "Poultry" now consists of only a "few tame fowls"—later still we find that only one is produced. Pérouse, although he is not so depressed as Cook, tells us that only one-tenth of the land is cultivated. With regard to the population Roggeveen gives no number, and probably was not in a position to do so. The estimates made by the Spanish and English are very similar. Gonzalez puts it at nine hundred to one thousand, Cook at seven hundred; both of them, however, state that the number of women seen seemed to be disproportionately small. La Pérouse, writing of course some years later, speaks of the number as two thousand and has seen many women and children. Both English and French are interested to find that the language is similar to that spoken elsewhere in the Pacific. 241 [231] 161 [197]

Again, in dealing with the state of the monuments and the way in which they were regarded, the impressions of the later observers differ greatly from those of Roggeveen. The Spaniards do not tell us very much. They saw from the sea what they thought were bushes symmetrically put up on the beach, and dotted about inland; later they found that they were in reality statues, and they wondered particularly how their crowns, which they observed were of a different material, were raised into place. It was one of the Spanish officers who states, as recorded at the beginning of this book, that the seashore was lined with stone 532

1: Alkema & Bezemer--11 E-4, 5 (no date) 1927 OB1 Indonesia OB1
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[10 cont.]

I 171 The last of the peripheral peoples to be mentioned for comparison with the peoples of the Netherlands East Indies are the natives of New Zealand.

I Mao 14-2 144 New Zealand is inhabited by two races: "light-colored Polynesians and dark, thick-lipped and flat-nosed Melanesians. The mixture of these two races produced the Maori of today" (1).

1. Van Eerde, op. cit., p. 6.

From similarities in language it appears that the Maori form a southern outpost of the Indonesian island world.

I E 197 The same applies to the easternmost limit of Austronesia, Easter Island, where the original inhabitants and cultural forms have almost completely disappeared, but where it is possible to trace the relationship with Indonesian peoples through the language.

M 171 174 The so-called Cologne school of ethnologists are also of the opinion that the entire Austronesian region forms an ethnological whole in many respects. Dr. F. Graebner, one of the school's founders, distinguishes the following cultural manifestations in Melanesia and Polynesia (Micronesia belongs partly to Polynesia and partly to Melanesia):

[11] 1. Old Australian cultural forms of which the most primitive are to be found in Tasmania: crudely pointed lances, stone spears and knives, rough-hewn stone implements, shield, boomerang, beehive house, and wooden mallets.

2. Totemistic culture. The tribe is divided into totemistic, mutually exogamous groups with father right. This culture goes hand in hand with the spear thrower (throwing stick), the lasso (both on New Guinea), and the round hut with cone-shaped roof (Humboldt Bay); the boat of tree bast or scooped-out trunk; the penis cover (of bamboo, calabash, or shell in New Guinea); head rests and bowls with stylized animals and triangles in the carving; disposal of the dead by placing them on platforms, often combined with fumigation.

3. The matriarchal two-class system, coupled with men's secret societies, masked dances, worship of the dead; oblong rectangular